

UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXV]

CHICAGO, MARCH 29, 1890.

[NUMBER 5

UNITY.

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CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: \$1.00 per year.—Single copy 5 cents.

Advertising, 7 cents per line; business notices, 14 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Editorial.

BRAVE are they who triumph over their prejudices.

To discuss differences "in the Christian spirit" is, and is so recognized by the world, the most effective Christian work, as it is the hardest and rarest.

A CELEBRATED judge being asked what he had learned during his thirty years' experience on the bench, replied that he had "learned the difficulty of arriving at truth through human testimony."

A voice from a Boston woman in Florida: "I wish I could show my sympathy in your Western work in some more effective way. My heart and interest are much with you. Every copy of UNITY brings a new influx of strength and spirituality."

THE greatest heroes after all are the self conquerors; there are no armed foes like the hosts of selfishness. More than the battlefield was pay-day to be dreaded in the army. The one might tear the body, the other frequently made awful havoc with soul.

LET us have done with our belittling collectives that dispose of the great wealth of human nature in bundles by such words as "the masses," the "crowd," the "common people." There are no "common people;" all people have in them uncommon possibility."

A FRIENDLY subscriber writes to say that she thinks Mrs. Wells was unnecessarily modest in the account given in her last letter of the meeting of the New York league, in which she bore a conspicuous part, yet made little or no mention of in her report. Our correspondent adds that Mrs. Wells' paper on the "History of the Unitarian Movement," was an admirable sum-

mary of the subject. "She mentioned the various 'issues,' including the present one, giving a very fair statement of both sides, without especially indicating which was her own."

ONE of our exchanges tells the story of a young minister lately returned from the German universities, and his first sermon to a country congregation on "The Subjective Influence of Christian Consciousness." One of the deacons said that "the more he unfolded it, the more he covered it up."

THERE is more sound than sense in the remark of the French Evangelist, Prof. Bertrand, at the minister's meeting two weeks ago, when, in speaking of the desire of the Protestant denomination in France to separate entirely from the state, yet not go over to the Atheists or Radicals, he added that "the cry for free thought had given us neither freedom nor thought."

A FRIEND of UNITY sends us three dollars for use in our Ten Weeks Trial Subscription list, but leaves the choice of subscribers to us, suggesting that we ask the names of those who would like, from a motive of real interest in the paper, to receive it for ten weeks free; adding that UNITY ought to be in the hands of many ministers and teachers, who now know nothing of it. We shall be glad to use our friends' donation in the manner suggested, if the names are forthcoming.

THE next thing to be done for our country is so to reform our civil service that we may honor the functionaries of peace instead of despising them. Last Sunday Chicago witnessed all sects and political parties joining in honor to the sturdy veteran of the army. Added to the personal respect of Gen. Crook as a man went the deserved respect and honor of a faithful servant of the nation. When will we come to the time when a collector of customs, a postmaster, or a United States marshal will command similar respect won by a singleness of purpose and a faithfulness in official service, untouched by unworthy ambition, undisturbed by ignoble interference with the machinery of the State for the sake of personal preferment and party domination? Must war and its officials teach peace and its servants moral dignity, and the integrity of office?

THE CHRISTIAN LEADER publishes a suggestion from one of its readers on the subject of Universalist fellowship. The writer thinks Universalists have made a serious mistake in cultivating fellowship with Unitarians, who "have taken our Universalism and given us their Rationalism." He now pleads for an alliance of "Liberal Christians," that may if necessary, include the Dunkards and Mormonites, since these are not inclined to rationalism, but shall leave others out. We are glad we do not stand for a type of Christian belief that is so much fonder of a name than of the living character and example which gave that name to the world. Will the *Christian Leader* tell us what kind of a Christian Alliance it thinks Jesus of Nazareth would have helped form in Judea, 1900 years ago; on what portion of the New Testament it founds its policy of denominational exclusiveness?

The Grand Opera House was filled to almost its entire seating capacity on Sunday last to greet Mr. Felix Adler, of New York, who spoke before the Ethical Culture Society of Chicago, on

the debt of Morality to Religion. Religion had brought to morality its vision of faith that in spite of the apparent cruelty of nature, its insensibility to human needs and sufferings, the universe existed for moral ends. This was a great gift. And there was something in us which responded to this message of religion, some inward assurance that the ought-to-be would be. At the same time it was Mr. Adler's thought that a great wave of secularism is sweeping over society, that the veil is down and there is no open vision of spiritual things. It was the aim of the ethical movement through the culture of the moral nature to give to humanity a new vision of the Infinite. The large and intellectual audience gave Mr. Adler the closest attention and applauded him heartily at the close of his eloquent address. We are quite in accord with Mr. Adler in his thought that the highest spiritual vision comes only through the culture of the moral nature. It is the thought of Jesus that the pure in heart shall see God. But we are not so sure as Mr. Adler, that the "veil is down," that there is no open vision in these days. On the contrary, it seems to us that these are, in some marked degree, days of open vision, days in which more ears are listening to God and more eyes are open to the vision of Infinite Beauty than in any past time, days in which a deeper sense of God as the eternal justice and truth and love dawns surely, if slowly, on the human soul. The age which has produced an Emerson, a Wasson, a Whittier, a Browning, and in which old creeds are slowly dissolving under the influence of the awakened moral sentiment in man cannot be said to be spiritually blind.

THE WOMAN'S WESTERN UNITARIAN CONFERENCE.

The members of the above organization, as shown in the recently published letter of its president, are discussing the problems of organization; particularly their relation to the new organization, the "National Alliance of Unitarian and other Liberal Christian Women." There is among our western women a strong desire for the broadest fellowship and co-operation; for this reason they have taken an active interest in the attempt to bring about closer contact between the women of all sections of the country. There is also among the eastern women a generous and strong desire to lift their organizations into truly national proportions; to de-section-alize Unitarianism; to make it something more than a "Boston notion," or when found in the west, an exotic transplanted from eastern soil. These women desire to recognize the Western Unitarian Conference spirit, and the western workers as a part of the Unitarian movement; and they have tried to create an organization that would include all shades of Unitarian thought, to recognize the sweep of the Unitarian movement, and unite all who desire to work in its spirit for the advancement of religion. With this, a large and nobly prophetic purpose, the Alliance movement was initiated and pushed forward, largely, we think, through the energies of the women connected with the Unitarian churches of New York and Brooklyn.

But the more timid and conservative, already disturbed by the discussions concerning the open-fellowship basis of the Western Conference, were newly alarmed lest this organization should

be found in some way sanctioning what has been called reproachfully, "the Ethical Basis of Unitarian Organization." Those who read the denominational literature will remember the energetic protests that appeared last fall in the pages of different Unitarian publications from the pens of Mr. and Mrs. Brooke Herford, J. T. Bixby, Mrs. E. R. Sunderland and others. This distrust grew stronger, and was taking the form of open resistance to the proposed organization at Philadelphia, when the leaders of the new movement, actuated perhaps by undue haste for accomplishment, but with a commendable desire for peace and harmony, introduced the limitation clause in the title, "and Other Liberal Christian Women." This so qualified and limited the word Unitarian as to exclude all progressive Jews, Theists or Agnostics, who cannot take the name Christian, however devout and earnest they may be, and however much they may sympathize with the general purposes and specific work of Unitarians. This added clause, taken in connection with certain assurances, implied or official, that the Alliance should not undertake any work except on lines established and sanctioned by the A. U. A., allayed the fears of the parties above mentioned; and the Alliance, now growing into shape, asks for the co-operation and patronage of the Western women and of Western organizations. Its main supporters desire the re-organization of women's work in the west on the Alliance basis. The Women's Western Unitarian Conference is pledged in its charter to the non-dogmatic basis of Unitarianism; its purpose as there stated is "the advancement of freedom, fellowship and character in religion," its traditions and constituents are largely identified with those of the Western Unitarian Conference, whose daughter it is;—independent and separate in letter, united and identical in spirit. What ought it to do under these circumstances?

One course proposed is to wipe off the slate, throw away the history of ten or more years, begin anew, merge the western work in that of the Alliance, to gain thereby the delights of co-operation, the strength of union, and other obvious benefits promised at the outset. In this connection it is argued (1) that theoretical breadth should be sacrificed for practical ends, that the women proscribed and excluded by the word Christian are more ideal than actual; that practically but few Jewesses or members of Ethical Culture Societies are ready or willing to accept a proffered fellowship and co-operation from Unitarians. (2) It is said that the present condition of the W. W. U. C. is so weak, its work so small, its revenue so slight, that but little is lost in giving it up; indeed that this is an easy way out of a perplexity, a release from burdens which are becoming onerous, and are carried reluctantly. (3) Some of our women workers hold that women's religious organizations are an anomaly anyway, and are considering the feasibility of abandoning all these women activities that they may throw their whole strength into direct support and co-operation of the Western Unitarian Conference.

On the other hand, those who represent the sober second thought, the keener prophetic judgment as well as the truer and more sympathetic idea of fellowship, are asking if this is not giving up, in a reckless way, traditions, inspirations and spiritual vantage-grounds,

which have been bought at a great price, and which, if now abandoned, will have to be bought back again at a greater price? Religious institutions outgrow the inspiration that called them into being very reluctantly, and only by intense agitation if at all are enlarged. The National Unitarian Conference, in its early organization yielded, on the pleas of peace and practical usefulness, to the demand for certain theological statements which it expected would soon be out of the way, but which have been a source of humiliation, as well as of contradiction in its constitution, ever since.

Dr. Bellows thought that the question of a broad church had better be postponed until after the organization had been perfected. Twenty years have elapsed and still it is a postponed question to a certain extent. If these women could not at the moment of their prophetic inspiration keep these theological test words out, how much less can they remove them now that they are in.

To consider more specifically the arguments urged above, however it may be in the East, it is certainly true that in the West the exclusion is not a theoretical one. There is scarcely a prosperous Unitarian society in the West that does not number earnest and noble women, for whom, for thought reasons, the word Christian is not an adequate term to represent their faith and principle of fellowship; and, except in cities large enough to furnish progressive Jewish societies, where there are not worthy representatives of the religion of Isaiah and of the race of Jesus and Paul, who find in the Unitarian Church a congenial home. But if there were but one woman in all the United States excluded by this phraseology, we would have the women of the W. W. U. C. prove themselves of the heroic mould to stand by that woman, though by so doing they lose the nearer and warmer fellowship of all the rest of the Unitarian women of America. Christendom has been too mindful of majorities, too neglectful of the sincere and the pioneer minority. We hear repeated use of the word "practical" in these discussions, but the most *practical* work, now as always is to stand by the *larger truth*. We say this not in the interests of the excluded Jewess or Ethical Culture woman, more than in the interest of the Unitarian women themselves. The former can do without the latter, but the latter can ill afford, in these days of comparative religious study, and of the application of the principles of evolution to Christianity, to do without the former. As to the argument based on the present inefficiency of the W. W. U. C., to state it is to refute it. No one will presume to measure the potency of any religious organization in terms of dollars and cents, though these are valuable. It is well to maintain a Headquarters, an active secretary, publishing and distributing agencies, and much more, but none of these are as essential as to sustain a principle, provoke thought, compel recognition to unpopular truths. The world is not moved along by dollars and cents, but by spiritual earnestness, profound conviction and zealous self-sacrifice which brings dollars and cents. As a matter of fact, it is easy to underestimate the potency of this humble society and the work which it has done within these last ten years. This work is necessarily intangible to a large extent, but to our mind none has been more potent, or more pregnant with direct results and lasting benefits within Unitarian boundaries, in proportion to money and forces in hand. The W. W. U. C., while still in an incipient stage, rented and furnished the first Western Unitarian Headquarters in Chicago. It has developed, more than any other organization, the Post-office mission work, and the corps of Post-office mission workers. It has stimulated, and in some cases led the work accomplished by the eastern women, so much more admirable in its statistical results than any accomplished in the west. More

than all, it has helped create in the east a desire for the great inclusive Alliance, such as appeared in the original draft of the constitution. The criticism the W. W. U. C. has provoked from its opponents is a sign of its power, and it is in a condition now, if it remains loyal to its avowed position, to strengthen all other women organizations, and to hasten the day when the Alliance itself will be glad to declare that it knows no bounds of race or sect, but welcomes Jew, Gentile and Agnostic, if they are willing to work for the ends of universal religion and universal ethics. With the third argument, as to the non-desirability of any woman's organization, we have no issue in the abstract. We believe that all organizations of women, as of men, are provisional, and will in time pass away, as woman gains her right place in church and state, as man drops his masculine arrogance, and those lower preoccupations with which he now excuses himself from many of the higher responsibilities of life. Meanwhile, it is neither just nor gracious to rob religion of the present services, which women, as such, seem able to, accomplish better by themselves. If women are to consume so much time, heart, brain and money in women's clubs, in support of every conceivable interest of modern society, why should they not devote some of this precious material to the interests of religion? In the west at least the women represent the only leisure class. No woman at the head of a well regulated household, that can boast of the modern improvements and a single servant, can fail to find a few hours in each week for the work of the world. It would seem as though a percentage of that margin had better, for the present, be devoted to the interests in question. At any rate when the time for disbanding comes, it should not be to abandon a broader principle for an narrower one.

What then would we have the W. W. U. C. do? We would have it assume openly and lovingly the logic of its position, make common cause with the Western Conference in the establishment of "freedom, fellowship and character in religion." While preserving its own economy, and occupying itself with its own work, we would have the boards of the organizations meet in frequent consultation, holding joint sessions when occasion demands, striving to do more and better work than ever before, though if needs be, less in an outward way. This it can now do with much more cheerful and genial attitude toward those women of the west who distrust its position, because the latter have a fellowship by means of direct association with the Alliance, branches of which we would like to see organized, wherever there is opportunity. Then let it put itself into hearty relations and co-operation with the National Alliance, if the latter will accept the same, and openly recognize the Conference position. We would have this latter organization divide its meager income, send the required one-third to the National treasury for fellowship's sake, though it be so sorely needed at home. We would also have it send and receive delegates in the most cordial manner, but always with a protest against the limitation words of the Alliance, and of frank acknowledgment of the so-called "ethical position" on their own part. We urge this, believing that it means truer fellowship, more work and more revenue than any other policy can bring, because it is the policy of candor, of courage and of progress. At any rate, if as intimated by the president's letter in our issue of March 15, delegates are expected to vote intelligently at the May meeting, some one should be prepared to answer definitely and, so far as possible, authoritatively the following questions:

1. Will the National Alliance accept the W. W. U. C. into its fellowship, and establish with it business relations with the open avowal of its present non-doctrinal basis?

2. If the W. W. U. C. abrogates, gives up its existence, will any provision be made for maintaining a central Woman's Headquarters at Chicago to conduct correspondence and to transact the business which already is too great to be sacrificed, and can easily be increased?

3. If such an agency is established, will it be at 175 Dearborn street; and will the officials represented by it be permitted to engage in friendly co-operation with the other organizations there represented?

4. If the women of the west are to meet for general consultation and co-operation under Alliance auspices, must it be at a time and place removed from the anniversary meetings of the Western Conference?

We present these questions, and the above suggestions, not with any desire to intrude or to complicate discussions, but in discharge of our own responsibility, and in the interests of that peace which is abiding and that communion which is heavenly; for which we pray unceasingly, and work, as light is given us, unceasingly. We want the harmony of breadth, not the peace of narrowness; the joy of growth, not the complacency of stagnation. However earnest souls differ, let the desire of truth be the only motive animating us, and the fellowship of intelligent love ever abide.

THE MIND'S PART.

The part which the mind plays in the practical conduct of men and women is not sufficiently considered. We are apt to think that a good action has slight relation to mental activity, but that is a mistake, arising from an erroneous notion of the mental life, and of what best contributes to its needs. Mental laziness is a sure passport to moral sloth and cowardice. No man can act from an entirely right motive which is not, at the same time, an intelligent motive. The results of his action may be perfectly correct, but the element of personal righteousness enters into behavior only with conscious choice and striving. Logic, or the power to think and reason, has as much to do with a truly virtuous action as with the solution of a problem in Euclid. The power to combine and classify results, to discriminate and judge, is as essential to the moralist as to the geologist. The good man is too often spoken of in slighting terms, or in a tone of careless patronage that relegates him to a lower, though useful, order of existence; while the smart man, the man of energy and daring, is pushed to the front, and admired none the less, when his so-called "business talents" disclose a blunted or undeveloped moral sense. It is generally taken for granted that the good man cannot be, from a worldly point of view, the successful man, whence it naturally follows the successful man need not be a good man. But, judged by more enduring standards, and in the last analysis, the good man will be found the only wise and capable man.

It is probably because of the understood temptations of the well-conditioned, that the image of a good man, surrounded by the conditions of hardship and poverty, makes a quicker appeal, not only to our sympathy, but to our faith, than the image of the same, blessed with all the needed comforts and luxuries. The novelists are fond of picturing unimpeachable probity, dressed in rags and speaking bad grammar; but the presentation of simple goodness, decently attired and understanding something of Greek and the higher mathematics, imposes a severe strain not only on the reader's interest, but on his credulity. Daniel Deronda was sneeringly dismissed by the critics as a prig, as was also Ben Halleck, in Mr. Howell's story, "A Modern Instance." We find goodness interesting only when clothed upon with the romantic conditions of the lowly and unfortunate, as in George McDonald's David Elginbrod, or the Mr. Peggotty of Dickens. Examples like these, how-

ever, argue nothing against our main premise, viz: that the power of man's moral choice is directly related to his mental life and activity; for mental activity is not to be measured by knowledge of books, or of any of the external forms and methods of culture. It is not what enters into the mind from the outside, but what the mind evolves from its own nature and conditions that forms the true test of its activity. A grimy-faced coal-digger in the mines of Pennsylvania, painfully racking his brains to discover the meaning of an existence that makes him of less importance in the industrial system to which he belongs than a broken cog in the machinery of his employers, may have a richer mental life than the accomplished scholar who theorizes over the same problem in a club essay. Some central ruling principle guides the thought and action of each. Knowledge of books is an aid to mental power, but can never serve as its source or mainspring. True culture is not so much the measure of mental acquirement of any order, as of our general impressionability to the whole phenomena of life; the power to observe, reflect and choose.

Every action has a two-fold value, one determined by its result, the other by its reactive influence on the actor. The last, the relation of deed to character, is wholly dependent on the conscious intelligence of the actor. The right action done by accident or from habit has its value as moral result, but aids the development of a higher inner moral ideal or motive very little. True moral action is of a different order, prompted by knowledge and experience, by some recognized purpose. We perform as far as we think. "The conception of the ingredients of duty alters least," says Mr. Morley, "where there is least intellectual activity." The social scientist tells us that pauperism, instead of being a condition of misfortune and vice, is rather in itself a vice, inevitably leading to social vagabondage and complete moral irresponsibility. That this is true of mental pauperism there can be no doubt. There is a spiritual poverty, worse in its results than any the body can suffer, which enervates the will, dulls the sensibilities and destroys all power of judgment. On the other hand how the love of knowledge grows by what it feeds on; and to one accustomed to refresh the soul anew each day with some inspiring thought or vision, gathered from the realm of art or letters, how mean and poverty-stricken seems the day that is allowed to pass without this high garnering. "I starve without my books," once wrote a friend, whom material cares had pushed aside from her usual pursuits for a time, "and grow cross and petty besides." This reminds us of another woman, the mother of many children, and member of a social circle that makes many demands on her; yet whose invariable custom it is to steal away for an hour each day to rest and divert herself with an hour's reading. This is her devotional hour, strengthening and refreshing her for the discharge of her multifarious duties as nothing else could. She is a better mother, truer wife, more helpful friend and companion, nobler woman, for this hour's quiet self-withdrawal. Why not? There is no such moral quickener as an idea, no more powerful help to right doing than conviction. The brain is as needed a factor in the soul's salvation as the heart. The mind has its part to play in the moral development of the race as well as the affections. We must think clearly, as well as feel generously and nobly, in order to act aright. The whole man, mind and heart, must be expressed in every action. Judgment must confirm sentiment, reason counsel with love. Thus only will the element of the accidental, springing from transitory wish and impulse, disappear from our behaviour, giving place to daily strengthening habit of a high and trusted order, and deepening into fixed but growing character.

MEN AND THINGS.

It is reported that Edward Bellamy is to take the place of editor-in-chief of *The Nation*.

The retirement of Prince Bismarck from the Prussian Chancellorship, is one of the most dramatic political events of modern times.

MRS. ERVING WINSLOW, of Boston, has been engaged by the *The Fortnightly* to give four readings from the Henrik Ibsen's plays, in April.

MISS AMELIA B. EDWARDS has received much praise from the press, because the breaking of an arm did not lead to the breaking of her lecture engagements.

THE University extension movement is becoming established on this side of the Atlantic. Prof. Herbert B. Adams, lately spoke on this subject before the Contemporary Club, Philadelphia.

THE localizing craze is said to be afflicting the visitors to Farringford, compelling Lord Tennyson to explain to one of them lately, that Locksley Hall was no particular hall, the Moated Grange, no particular grange.

A WRITER in the *American* says there is no paper in Boston so good as the old *Advertiser* under Nathan Hall; and that there is not a paper in the country that wields one-tenth the influence the *New York Tribune* did in the days of Horace Greeley.

MR. W. M. SALTER, who is spending a few weeks in the east, lectured before the Howard Philosophical Club, at Sanders Theatre, March 27, on the subject: "What can Ethics do for us." Prof. Felix Adler, occupied the platform at the Grand Opera House, March, 22 and Mr. Mangasarian is to occupy it the next two Sundays.

CANON FARRAR is said to be organizing a brotherhood of monks, who bind themselves by dispensable vows of celibacy, poverty and obedience, and whose principle work is that of religious care and instruction in localities where the ordinary machinery of the church is not sufficient. An interesting experiment, but of doubtful utility.

SOME of the remarks of the newspaper correspondent about Lent and its uses are very ingenious, but none more so that the opinion recently expressed by the dramatic editor of one of our dailies, who, speaking of the present visit of Clara Morris to the city, adds that the New Magdalene is a peculiarly appropriate play for the Lenten season.

THE following word of encouragement from one of our exchanges will cause a little ripple of amusement to pass round the Unitarian circle. Speaking of his new volume of sermons the writer says: "The kindly but unobtrusive social ministrations of Mr. M. J. Savage are well known in a cultured if limited circle, principally of New England Unitarianism, but which is evidently widening."

A FRIEND writes us of an interesting incident in the life of Prudence Crandall, the notice of whose death appeared in our columns a few weeks ago. At the first municipal election after the ballot was given to women, the result as between the votes gained by the Equal Suffrage party and the opposite one was a tie, when Mrs. Phileo, visiting the polls late in the day, cast her ballot and "decided the election in favor of larger liberty."

Contributed and Selected.

ACQUIESCENCE.

When some dear friend, whose words to me have been

The happy solace of sad lonely days,
Bestowing ever precious themes of praise,
Forbids me through the coming years to lean
Upon him; still I hold to things unseen,
And trusting in the love I may not know,
Assured that all is well, I gladly go
About my work, while silence falls between.

So when God seems to disregard my prayer,
To shut Himself in darkness, when I seek
In vain for Him, and cannot hear Him speak,
I will not yield to sorrow or despair;
But, gladly shouldering my load of care,
Will wait his time, whenever it may be;
Will trust that all He does is best for me,
And in the silence gain new strength to bear.

HELEN CHAUNCEY.

OUR RELATIONS WITH THE UNSEEN.

INVISIBLE ORGANISM.

I have at hand a horse-shoe magnet, which, so far as I can feel and see, appears only a piece of curved steel or iron. I hold it near another piece of iron, and by some strange, unseen power or organs, it pulls the first piece towards itself, and appears to clasp it as with strong arms. Has the magnet organs which we cannot see? We cannot discover any such with the microscope, but may in another way. I scatter some iron filings on a sheet of paper, holding the magnet's poles upward just under the paper, then tap the paper gently; at once all those particles of iron begin to move and arrange themselves in beautiful and delicate curves, radiating from the poles of the magnet. Has the magnet got arms and hands of unseen

matter reaching out and up through the paper, grasping and leading all those particles of iron into some magnetic form expressive of its desire or will? We cannot escape some such conviction; though we can mark the working of the invisible parts only as they affect visible matter; but those unseen organs we call the magnet's hands and arms, must be as much a part of its organism, as man's flesh and nerves formed about his skeleton, are a part of his. We see the skeleton form of grosser matter in the magnet and wonder at its workings, not beholding its more essential organs formed of invisible matter. In the crystalline world we call the mineral, once regarded as a dead world, which science is now discovering to be all alive with those varying crystalline bodies which we call quartz, spar, diamond, etc.; are they not also the crude skeleton forms of organisms whose more essential living part is unseen? The organizing soul, manifest in what we call the polarity, magnetic force, molecular attractions, and arrangements that determine each varying crystalline form, science tells us is not in the grosser part we see, but in and through the unseen matter and ether that rests upon and folds about the visible form. We take a crystal of quartz or spar, examine it closely, hoping, perchance, to discover the secret meaning of its mysterious life. It has wonderful powers of organization, of polarity or magnetism we cannot understand. This is not strange when we consider how small a part of the real crystal we behold. It is as if we took a bird in hand to discover the source and meaning of its song and flight, while our vision enabled us to see only its bony structure; its song and flight; all its higher essential bird-life being beyond our ken, belonging to that part of the organism in the main invisible to us. So we grope in ignorance, knowing so little of the beauty and wealth of form and life in our crystalline world, since we can study, with our limited vision, only what we may term its bony structure. When we can see and study the crystal in its higher ethereal organization and action, then will the sands of the seashore, the pebbles of the field and the rocks be transformed to us into the glory and power of that diviner world of beauty and being that rests upon and overflows our world of sense.

Examining the vegetable world, this law of unseen organism is seen to be even more beautiful and prophetic of good. Science assures us that around each leaf, flower and fruit of plant or tree, permeating its whole visible substance, is a body or garment of unseen ethereal matter. It is plainly a part of the tree or plant-organism, since if we imagine this ethereal part removed from the leaf or flower, only a dead lifeless skeleton remains.

This invisible part is, in fact, the larger and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing anything but the crude skeleton forms of the grasses, flowers and trees about us. How can we bring this fact home to our minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of different colors. Imagine the optic nerve affected—responding only to the stalk color—then we should see the plant only as a branching stalk; leaves and flowers would all be there, but not for us, because we should be blind to them. We may watch and study this skeleton form of a plant, leafless and flowerless, and count it very beautiful in its graceful, varied branchings and tendrils; though all the while this plant is clothed upon by a higher, more perfect form of organism than that which we see.

Could our eyes be opened but for one moment to behold this plant in its higher organism of leaf and flower, what a glorious new world of beauty and use would dawn upon us. Let us carry this lesson or law of life onward a step. To-day we behold our trees and plants in stalk, leaf and flower, as organized in those forms of matter visible to us,

but we are still very blind to a more perfect world of forms over and about us; for the stalk, leaf and flower of every tree and plant, wears an ethereal garment, or organism, more perfect and beautiful than any we can yet behold. Bearing this thought in mind, the world becomes vital with a higher meaning, a more glorious promise of good. The wayside flower and the overshadowing tree are lovely and wealth-giving. As the magnet has unseen arms and hands in ethereal form, through which it works in marvelous ways, so the rocks, trees and plants about us, have their unseen arms and hands, so to speak, ministering to their higher growth, invisible to us. In wonder and delight we accept this lower growth into our grosser world of matter and sense, which for the grander and richer vision of the ethereal world of forms and being, above the lower, we wait and grow.

We rest assured in this, that ever the soul, striving for clearer vision and larger living, reforms and perfects its organs of sense and action, so that more and more the higher world of forms and beings through those processes of spiritual growth and awakening, we call living and dying, appears and becomes our own. W. A. CRAM.

WHO ARE RELIGIOUS?

The thoughtful ought to be religious, and so, I believe, they generally are, though not commonly so reckoned. Indeed, there is a strong prejudice to the contrary, from the fact that the thoughtful are apt to be heretical. But heresy itself is a form of religion. Who shall say that rationalism is irreligious? Has it not done a blessed service in the world? Read Lecky's History and then answer. As far as it is thoughtful and not trifling, as far as it lays hold of truth and stops not to merely ridicule follies, it tends to an ever deeper seriousness, strengthens the sense of reality and so renders only yet more inexpugnable the basis of religious life. Many a free thinker hates the word "religion;" but if he does not belie his own name, if he is really a thinker and not a mere jesting image-breaker, he is helping to conserve all that is most valuable in religion; he is making life sweeter and truer and more substantial, and he is especially casting it in a mold of severer gravity, which may be said to be the one conspicuous service that religion has performed for the world. Thank God! there is among one order of Christians the spirit to reach out with sympathetic touch to souls of every order and of no order, Christians, Jews, pagans, or whatever they call themselves; who in hearty good will are seeking to do their best for mankind. We call these our brothers, whatever they may call us. We would like to be counted with them of the church invisible.—From a sermon on "Seriousness" by N. M. Mann.

AMONG us especially, here and now, and largely elsewhere, religious institutions, methods, and benevolences are sustained by those who are not committed by any personal pledge, creed, or covenant; even by many whose modesty would lead them to shrink from assuming the Christian name. Still they may have read or heard the words, "Ye are my disciples if ye do the things which I have commanded you."—Geo. E. Ellis, D. D.

It would be as absurd to conclude that a knowledge of Christian truth constitutes a man a Christian, as it would to suppose that a man must be a great traveler because he has drawn a map of the world. To have the clearest knowledge of the route to Rome does not carry you there, and the most exact acquaintance with the way of salvation is not equivalent to being saved.—Dr. Marcus Dods.

RELIGION, being a sentiment, is science yet in synthetic relations; truth yet undetached from love; thought not yet severed from action.—A. B. Alcott.

To live religion is quite a different thing from either talking it, or singing it, or praying it. It is to be what we seem to be.—The Standard, Chicago.

Liberty and Life.—By E. P. Powell, author of "Our Heredity from God." Contents: Life and Death, what they are; Sin a Crime Against Life; Righteousness Obedience to Law; Sinning Against the Holy Spirit; A Sound Mind in a Sound body; Is the Average Life Worth the Living? The True, the careful and the Good; Not Allopathy nor Homeopathy, but Sympathy; The True Life; The Doing Creed; The Keys; A Bundle of Paradoxes; A Substitute for Orthodoxy; The Two Theologies; Natural Moral Compensation; Character; The Religion of the Future; New Year's in 1982 Cloth, 12mo, pp. 268, 75 cents.

Remarkable for its boldness of thought and its terse, vigorous sentences. The author is not orthodox in his creed, but his words breathe reverence for his conception of God, for humanity and for the teachings of Jesus. Especially strong is his argument that the wilful wasting of life is sin, and his graphic and poetic portrayal of the constant expenditure of life through which men live by being able to die. Each thought and word and action, he says, costs life, and men live grandly as they are able to die grandly and rapidly. The book shows evidences of research and study and is interesting throughout.—*Newark Evening News*.

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THE WORSHIP OF JESUS AND MARY.

READ BY REV. MARY A. SAFFORD BEFORE
THE MINISTERIAL ASSOCIATION, OF
SIOUX FALLS, IOWA.

Hear O, Israel; The Lord our God is one Lord.

Thus said Jesus, quoting from the literature of his fathers that strong statement of the doctrine of the Divine Unity which the Hebrew people had slowly developed through the centuries. Had he dreamed how the noble faith of his countrymen would be changed by contact with Egyptian and Greek polytheism, he doubtless would have yet emphasized more strongly the great truth that "God is a Spirit," the Eternal One whose life flows through all life. But as a faithful Jew, taught to look with abhorrence upon all forms of idolatry, he could hardly imagine that those claiming to be his disciples would so widely depart from his teachings as to worship either him or his mother. He who said with true humility, "Why callest thou me good? None is good save one, even God;" and who declared that he came not to do his own will but the will of his heavenly Father, little thought that, in the centuries to follow, his name would be made a synonym for Deity. But as Christianity became the ruling faith of the Western world, not by crowding out the older faiths, but by making them a part of its own life, it is not strange that among other things which it thus absorbed and transformed was the worship of the mother and the child.

Through the influence of the schools of Alexandria, that great centre of speculative theology where Judaism and Platonism met and commingled with the old historic faith of Egypt, the religion of Jesus was changed from a simple faith in the fatherhood of God and the brotherhood of man, into an elaborate system of doctrinal belief. The study of comparative theology has thrown so much light upon this subject that we can longer question the pagan origin of many so-called Christian customs and beliefs. Says the learned author of "Ten Great Religions:" "The Egyptian at his marriage put a gold ring on his wife's finger, as a token that he intrusted her with all his property, just as in the church of England service, the bridegroom does the same, saying: 'With all my worldly goods I thee endow.'" Not only was this custom probably derived from the Egyptians, but "the Catholic priest shaves his head as the Egyptian priest did before him, and the Episcopal minister's linen surplice, for reading the liturgy, is taken from the dress of obligation, made of linen, worn by the priest in Egypt." In the old Egyptian religion is also found the doctrine that a being half god and half man, once lived on earth, bore of an earthly mother but without an earthly father; and at one time, says Clarke, the worship of Isis, the mother, with Horus, the child, in her arms, was as common in Egypt as the worship of Mary and the child Jesus, is in Italy to-day.

Beliefs and customs similar to those of the Egyptians, also prevailed among the pagan people of Europe, who not only deified their great men, paying divine honors to their emperors, but also worshipped Cybele, the mother of the gods, celebrating her feasts on what is now Lady-day. The Christian church, in its efforts firmly to establish itself, adopted so many of these customs, symbols and beliefs, that as Prof. Fiske has said: "The outcome of all this, was that in the process of Christianizing the pagan world, Christianity itself became more or less deeply paganized."

Hence, while Jesus taught men to worship one God the Father of all, a few centuries after the death of this great teacher, thousands calling themselves Christians, had adopted pagan views concerning human gods, and were paying divine honors to the humble Galilean peasant and the mother who had loved and toiled for him.

Around these two, gathered that love and reverence, which the people could not feel for God, whom they regarded as a stern ruler, a severe judge, who would not hear their prayers, save for the intercession of the gracious mother and her son. Hence the shrines of Jesus and of Mary multiplied on every hand, and through long centuries of darkness and oppression, thousands of weary souls found peace and rest in the assurance that a mother's tenderness and the divine compassion of her gentle son, guarded, guided and would save. And everyone who appreciates the worth of beautiful ideals, must find much that is ennobling in the exaltation of these two characters, who are clothed with divine attributes and represent to loving worshippers the majesty and tenderness of God. To reverence the pure, the true, the beautiful incarnated in human form, is to be lifted up and strengthened. Millions thus draw near to God, who otherwise would find the Eternal One a shadow or mere name. How great has been the influence for good, of one of these ideal characters, how great this influence is to-day, our literature bears example testimony; as also do the many, many lives that have been quickened to purer aims and nobler deeds, by their love and reverence for him who bravely bore his cross and in the hour of death besought forgiveness for his enemies.

But while the protestant does full justice to the helpful influence which the character of Jesus has had upon the race, he is apt to ignore or underestimate the blessings which have come into the world and still are coming from the reverence and love of devout catholics for that other beautiful ideal whom they delight to call the Queen of Heaven. Still, as the earnest thinker and careful historian, Lecky, has well said: "The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound, and on the whole, a more salutary influence than the mediæval conception of the Virgin. . . . Into a harsh and ignorant and benighted age, this ideal type infused a conception of gentleness and of purity unknown to the proudest civilizations of the past. . . . All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization." The poet, Longfellow, bears similar testimony to the worth of this ideal when, in the "Golden Legend," he makes Prince Henry say:

"This is indeed the blessed Mary's land,
Virgin and mother of our dear Redeemer!
All hearts are touched and softened at her name;
Alike the bandit, with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present!
And even as children who have much offended
A too indulgent father, in great shame,
Penitent, and yet not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding wait
Till she goes in before and intercedes;
So men, repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry father's ear,
Offer to her their prayers and their confession,
And she for them in heaven makes intercession.
And if our Faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world had known before."

While the historian and the poet thus bear witness to the helpful influence of this catholic ideal, we may for ourselves behold its power to bless, by visiting some shrine of Mary, and noting how the faces of kneeling worshippers are glorified by their love for her whom they entreat to intercede for them. As I once lingered in the great cathedral of Notre Dame, in Montreal, and watched the coming and the going of humble worshippers, who, for a few moments, turned aside from the busy world without to enter that calm retreat and crave a blessing from Jesus, or from Mary, I could not but rejoice that thus there came into those toil-worn lives a glimpse

of heaven which lightened their burdens and made their days less sorrowful. I realized as never before that the out-reaching and up-reaching of the human soul for something better, higher than itself cannot fail to bless the one who thus aspires, whether the prayer is made to Jesus, to Mary or to God. For God, the eternal wisdom, power, love, the Mighty One in All, is still the same, whether invoked by one name or another. The devout catholic who fervently exclaims:

"Mary, Mary Queen of Heaven!
Teach, O teach me to obey;
Lead me on through fierce temptation
Stand and meet me in the way;
When I fall and faint my mother
Pray for me,"

and the orthodox protestant who sings:

"Jesus lover of my soul
Let me to thy bosom fly,"

voices the same spiritual longing as the reverent Unitarian expresses when he says:

"Thou Life within my life, than self more near,

Thou veiled presence infinitely dear!
From all my nameless weariness I flee
To find my centre and my rest in thee."

Surely there is lack of spiritual perception, of broad sympathetic insight, if we can not recognize a common spirit of aspiration and devotion in the manifold forms which religion assumes. And because it is more important to have the spirit of God than to hold one theory or another about the nature of that Being whom no one by searching can find out into perfection, we rejoice that slowly the world is learning to apply the rule of Jesus and judge the tree by the fruits. Yet while we should always recognize the fact that the spirit of God abides wherever we find that fruit of the spirit love, peace, gentleness, goodness, other things being equal, the larger, the more nearly true our thought of the Eternal the nobler will be our worship and our service. Hence, while rejoicing that so many draw nearer to God through their exaltation of Jesus or of Mary, let us not be blind to the danger of worshipping even the highest and best of earth's sons or daughters instead of that Eternal One in whom we also live and move and have our being. For to deify Jesus, or Buddha, or Mary, to say that God has ever been fully incarnated in any human form, is to narrow our thought of the Eternal, is to set limits to that infinite Being.

"Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man."

It is to condense in one life that Life which thrills in every fibre of the universe. It is to bring down to the level of human thought and conception that infinite One whom all may apprehend, but none can comprehend; whose presence may be felt by the humblest human heart, yet whose splendor shines far beyond the limits of human seeing, far below the depths of conscious being. And does it not also detract from the love and goodness of the Infinite to hold and teach that some one must mediate between ourselves and God; that unless we pray in the name of Jesus, or Mary or the blessed-saints we can not commune with One who is ever near, to whom our lives are bound by ties we can not sever? Surely there is no goodness greater than infinite goodness, no love more tender, more compassionate, more ready to forgive than infinite love! Not through one channel alone, but through thousands of channels, the divine life flows into our lives, if like the trees and the flowers we only seek the sun. As Emerson has grandly said: "With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity, and inspires and expires its air."

Then let us not set limits to infinite, eternal wisdom, power, love; let us not localize deity and give to one life or two lives alone that divineness which makes beautiful every true, pure soul. In doing this not only do we oppose the teachings of Jesus, of reason and of science, which show us one God, made

manifest in all that is, from the atom to the farthest star, but we also dishonor humanity. To say that the truth, the purity, the tenderness of Jesus was divine, while that goodness which blossoms in the lives of all who seek the least, is not divine, does great injustice to the noble souls that share the life of God, that daily incarnate more and more of the eternal light and love. From out the mists of nearly nineteen hundred years ago there shines down upon the world a face of wondrous beauty, there is wafted to us the benediction of a life divinely true. To the majesty and sweetness of that life we reverently do honor. By the grand courage that made Jesus cling to the truth in the face of death itself, by the strength that gave him power to withstand temptation, by the tenderness that made him weep for men, the love that made him work for them and die for them, we are inspired to be brave and true; strong, yet tender and loving. But if that courage which led Jesus to the cross was divine, was not that also divine which rang out in the triumphant death song of John Huss, when at the stake the cruel flames enwrapped him? If divine love and tenderness made beautiful the life of Jesus, have they not also glorified the lives of John Howard and Florence Nightingale, of hundreds of pure, sweet souls adown the years from his time to our own? If by divine strength Jesus withstood temptation is not that strength also divine which gives us power to resist it? In short, are not all noble qualities in us the same in kind, if not the same in degree, as were all noble qualities in him? We would not fail to honor Jesus, nor would we withhold our reverence from the gentle mother who guided his early footsteps in the ways of truth and purity, but neither would we fail to reverence all true womanhood and manhood. We would not deny the divinity of Jesus, but neither would we deny the divinity of any human soul made beautiful by self-denying love; for "he that abideth in love abideth in God, and God abideth in him."

Said the dying Bunsen, as he looked for the last time into the eyes of his faithful wife: "In thy face have I seen the Eternal;" and we would have men thus see the Eternal in every face that is radiant with high thoughts and holy purposes. For if it helps us to find God in one life must it not help us more to find God in many lives? to feel that

"He hides himself within the love,
Of those whom we love best."

"The smiles and tones that make our homes,
Are shrines by him possessed?"

Think of the deeper reverence that would enter into human life, if this great truth were widely recognized! Think how it would elevate and glorify the home life, if mother-hood were everywhere regarded as sacred, and every little child were treated as a holy child! Think how much more beautiful all life would be, if in every human soul we found a shrine of God, and to these shrines would bring our choicest gifts of thought, of love, of tenderness! Thus to recognize divinity around us and within, is to grow in reverence and love, is to long more earnestly to climb those heights of being which as sons and daughters of God, we have the power to attain. We do not make less beautiful the revelation of God in Jesus, we only make more beautiful the revelation of God in all who nobly strive and wait, who bravely suffer and endure. We do not deny the incarnation of God in one life, but we go farther, we recognize the ever present, ever progressive incarnation of God in the life of humanity. And the more we see of God in the world, of nature and of man, the more deeply do we realize, that though this vision brighten through countless centuries, the full glory of the infinite will still be unrevealed, the depths of the eternal love will still remain unfathomed. For this reason we cannot make a god of Jesus and worship at his shrine, even as

we cannot deify his mother Mary and worship at her shrine. To us such worship is idolatry, because it stops short of the Supreme.

As Jesus ever looked to one higher than himself, so would we worship in spirit and in truth, that Eternal One who is above all, and through all, and in us all.

Correspondence.

The following personal communications explain themselves. We shall be very glad to comply with Mr. Gannett's suggestion, and if Mr. Snyder, or some one else, can give us the \$15.00 necessary, we shall be glad to put Mr. Abbott's paper, that so coincides with our own convictions, into pamphlet form and help in its further distribution. But our Church Door Pulpit space is bargained for a good way ahead, and it may be seven or eight weeks before this offer of Mr. Gannett's can take its turn:

DEAR MR. JONES:—Since our old comrades in the Western Conference have grown so ill-disposed to us, we are pretty sure to hear of any slip or mistake we make. Let us try to utilize their watchfulness, if we no longer can their friendship for good ends. Mr. Snyder has twice, in no spirit of sweetness, called attention in the *Unitarian* to the fact that *UNITY* has never printed any part of Francis Abbott's Philadelphia address, while we did print Mr. Underwood's letter, criticising it. I do not see how this omission has "placed Mr. Abbott in a wrong position," as Mr. Snyder feels so keenly, since the letter—a model of courtesy—was little more than an expression of Mr. Underwood's opinion, that Mr. Abbott's demonstrations do not demonstrate. Nor do I see how, as Mr. Snyder further claims, Abbott's objections to agnosticism "reduce to a picturesque ruin" the position of men who have never adopted the name or the arguments of agnosticism; but who have often so far as in them lay, tried to set forth the reason and the glory of a theism, much like that which Mr. Abbott holds. I doubt if we differ essentially from Abbott, either in regard to theism itself, or to theism, of his cosmic personal kind, as the ground of ethics; though he cares more for the formal recognition of ideas as "ideas" than we. And, on the other hand, he makes it very clear, in his *UNITY* letter of Dec. 7, that he differs as little from us in holding that no creed, however short, but self-consistent to truth, righteousness and love is the one true basis for religious fellowship. In one respect, indeed, we do not follow Abbott, and that is, in the vigor of his disrespect for the thought that calls itself agnostic and the dogmatic way in which he is so apt to announce his own thought. This tone lowered the Philadelphia address to a ringing challenge, whereas on Abbott's lips it might have risen to a rallying cry. And it seemed worse to hear one's own thought booming as a dogma-engine against others, than to face the same spirit turned against oneself. Few noble men allow themselves such liberty of intolerance as he, in speaking of intellectual opponents; and to few is so much forgiven willingly.

Words could hardly be warmer than those in which you greeted him in the editorial which accompanied his letter in *UNITY*, and I cannot think that he feels we have treated him with any real injustice. Yet I agree with Mr. Snyder in wishing room had been found to print part of his address, if Mr. Underwood's letter was to appear. Why not now print the whole address, that it may find readers who may not have seen it in the *Register* or elsewhere? Only they should not think that this address does justice either to the best in Abbott's spirit or to the special argument for theism which he has been maturing thirty years. For the former they must be privileged to know the man himself. For the latter they must read his book called "Scientific Theism," or the new one soon to come out, it is said. If you approve of this suggestion, the \$5.00 which it costs to print an address in our "Church-Door

Pulpit" shall be forthcoming; and the hundred copies which the money brings, if Mr. Abbott does not wish them, perhaps Mr. Snyder would like to have for distribution. As to that old friend, he will some day be himself again.

Truly Yours,

W. C. GANNETT.

ROCHESTER, N. Y., MARCH 5, 1890.

DEAR MR. JONES:—I have just read Mr. John Snyder's letter in the February number of *The Unitarian* (page 107). He is in error in saying I criticized Mr. Abbott's original paper and not his letter. I had not read the "original paper." What I replied to was a portion of the letter which had appeared in *UNITY*. I appreciate your intellectual hospitality, but am sorry it has been the occasion of such fault finding as that of Mr. Snyder. Very truly yours,

B. F. UNDERWOOD.

15 LOOMIS ST., CHICAGO.

The Study Table.

AMONG the pile of books before us awaiting notice are a number of home publications from the firm of A. C. McClurg & Co., which it is but the part of neighborliness to speak of first. This firm have lately begun the publication of a new series of works, "Laurel-Crowned Tales," the general merit and character of which are premised in the first two volumes, a re-print of Dr. Johnson's "Rasselas," and of Laboulaye's tale of "Abdallah," translated by Mary L. Booth, whose excellent work in this line, added to fine reputation she won as writer and editor before her death. The printer's and bookmaker's work is of the best, and we recommend this series to all those who are in search of reading at once entertaining and of irreproachable source and character. "An Iceland Fisherman" is the title of Anna Farwell De Koven's translation from the French of M. Pierre Loti's masterpiece. We have never seen the original and can say nothing of the merits of the translation, but the story of the simple villagers of Paimpol possesses all the elements of dramatic interest and romance, and has been highly praised by authorities like Henry James and the younger de Musset. We took it up in an idle moment, but were unwilling to lay it down unfinished. Another work from this same firm is Augustus Jacobson's contribution to the day's discussion of social topics, in a volume entitled "Higher Ground," in which the writer gives us some practical suggestions for the settling of labor problems. Mr. Jacobson is principally known as the originator of a rather novel scheme of manual training, by which all boys are not only to have an opportunity for such training in public schools, but are to be offered special inducements to acquire it, after the system of the national military academy. His book consists of two essays, printed in brief paragraphs, one on the Labor Question, the other on Manual Training. Following these is a useful appendix, containing reports and statistics relating to Manual Training Schools, with re-published newspaper articles advocating the same. Among other re-prints of our Chicago house we should have mentioned Ruskin's *Sesame and Lilies*, a very attractive volume, containing, in accessible shape for the reader, three of the author's most interesting and helpful essays. "Three Dramas of Euripides," translated and annotated by William Cranston Lawton, and published by Houghton, Mifflin & Co., is precisely one of those books the intelligent reader of Greek literature will be grateful for. We cannot too highly commend the spirit in which Mr. Lawton has done this work, intended, he tells us in a brief but admirable preface, "as a contribution to literature not to classical philology." He further explains that his desire is "to make this group of ancient dramas intelligible and interesting to the wider circle of men and women who are lovers of good literature," bearing in mind the scholar only to court his frankest criticism. We confess, too, to a great

deal of sympathy with a remark later on, in which the writer, after expressing his obligations to the various commentators, and placing the names of the English Symonds and the German Wecklein together in what he admits may strike some minds as an unusual juxtaposition, says that if he could have but one, he could "better afford to renounce the encyclopaedic learning of the Germans than that English tradition of humanistic culture which is our birthright." The preface closes with a word of tender memory to the writer's deceased mother. "Stories of New France," published by D. Lothrop & Co., Boston, is a work in two parts or series, the first by Agnes Maule Machar, dealing with the legends and tales connected with the history of Canada before the founding of the colony; the second, by Thomas G. Marquis, with later histories. The book is intended as a substitute for the larger work of Parkman to those who have not time to read the latter. The stories are well told and number seventeen, dealing with such characters and events in early North American history as Jacques Cartier, Marguerite de Roberval, Champlain, La Salle, the settlements of St. Croix and Port Royal, the first siege of Quebec and the flight of the Acadian Exiles.

No more clever and suggestive contribution to the educational problem has come under our notice for a long time than "The Evolution of Dodd," a Pedagogical Story by William Hawley Smith, published by W. W. Knowles & Co., Chicago. It has been before the public some time, but we have read it only recently, and we are so possessed with the feeling that every school teacher and parent that has children in school, as well as the bigger boys and girls in school, should read it, that we take this occasion to say so. This book would be very funny if it were not so true. We would have cried over it if we had not been compelled to laugh. We do not know whether to classify it as a profound treatise on pedagogy or a humorous novel. Let the reader try and see what he can make of it.—A thoughtful woman who has felt life's joys and sorrows, and tasted the bitter waters of bereavement, whose identity is well screened, has put forth a handsome volume of 551 pages, entitled "Harmonium," which contains a great mass of serious reflections upon life and its problems. It is a work of love, and shows wide reading and an intimate acquaintance with modern and progressive thought. Its pages are frequently lit up with apt quotations of poetry and prose. We happen to know that in the quietest way the author passes them around for free distribution where they will be likely to do most good. We were recently enabled to pass on a volume to a struggling minister in Utah who is working himself into the broadest faith, and word comes back "The more I read of the 'Harmonium,' the more I am impressed that I could do no better work than to introduce the book into this and other communities. It leads me to the divine things." We cannot now say where or how this book can be obtained, but we would be glad to help in its circulation.

WE have lately received from D. C. Heath & Co., Boston, a complete set of "Old South Leaflets, Gen. Series," which show the continued good work done by the Old South Society, under the superintendence of Mr. Mead, in the line of patriotic instruction of the young.

MANY persons, especially Sunday-school teachers, will rejoice in a leaflet upon Temperance which they can conscientiously use with children. Such a leaflet (8 pages) seems to have been supplied by the Unitarian Church Temperance Society. "Temperance: the New View" is the title, and the Society (25 Beacon St., Boston) is glad to furnish copies at a mere nominal price—or to give them away to schools unable to pay. The leaflet is part of a "Handbook of Temperance" by the

same author, published by the Unitarian Sunday-school Society.

WILLIAM ORDWAY PARTRIDGE, of Boston, sculptor of the statue of Shakespeare to be erected in Lincoln Park, has received much praise for his work, as yet only modeled. Mr. Partridge has dispensed with many of the old conventional ideas respecting the poet, and given a representation so lifelike and natural that W. J. Rolfe, a competent critic, writes him a note of warm commendation and thanks. The statue is to be cast in bronze and two years must elapse before the completion of the work.

From Over the Border.—A book of prophecies and fancies concerning the life to come. By Benj. G. Smith. Cloth, 16mo., 238 pages, \$1.00.

Without the inventiveness and daring of *Gates Ajar*, or the fascinating realism of *The Little Pilgrim*, it goes deeper into an exposition of the future state based on the conceptions of a follower of Swedenborg. The theory is that a constant tendency to higher moral and intellectual improvement rules the future. The person who relates his experience in the new region is shown the modes of life of families and communities in several states of advancement, and is permitted glimpses of the celestial city, which a rarer and finer spiritual culture will, by and by, fit him to inhabit. To those who are fond of speculating upon such themes, these pages will have attractions. Hardly had this lovingly written and beautifully made book been given to the public, when the author himself passed over the border, having died 1. te in December, at the age of seventy-four.—*Liter. World*.

Freedom and Fellowship in Religion.—A volume of essays by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, William J. Potter, Francis E. Abbot, O. B. Frothingham, John W. Chadwick, T. W. Higginson, Mrs. E. D. Cheney; with extracts from speeches on the platform of the Free Religious Association, by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, C. H. Malcom, Celia Burleigh, Wendell Phillips, Rabbi Wise, Dr. Bartol, Julia Ward Howe, F. B. Sanborn, Horace Seaver, A. B. Alcott, C. D. B. Mills, W. C. Gannett, Lucy Stone, and others. Cloth, 16mo., 424 pages, well printed on good paper and handsomely bound, retail price, \$1.50, our price to those who order direct from us, 75 cents.

Poems and Essays of James Vila Blake. Two volumes uniformly bound in dark blue cloth, paper labels, red top, uncut edges; Poems, 188 pages; Essays, 216 pages; \$1.00 each. Either volume sold separately.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays he seems a born essayist, and when we read the poems, he seems a born poet.—*New York Evangelist*.

Jack's Afire, or the Burton Torch.—By Florence M. Campbell. cloth, 12mo., 425 pages, \$1.00.

It is a wholesome home story, full of gentle grace and thoughtful feeling, and not only commands respect, but holds the interest to the end. The writer has a purpose in view, but does not permit herself to become either priggish or pedantic in pursuit of that purpose.—*Chicago Herald*.

Lessons from the World of Matter and the World of Man.—By Theodore Parker. Selected from notes of unpublished sermons, by Rufus Leighton. Cloth, 12mo., 430 pages. \$1.25.

The Morals of Christ.—By Austin Bierbower. A comparison with the contemporaneous systems of Mosaic, Pharisaic and Græco-Roman ethics. Paper, 16mo., 200 pages. 50 cents.

Seed Thoughts from Robert Browning.—Selected and arranged by Mary E. Burt. Imitation parchment, square 18mo., 40 pages, 25 cents.

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Notes from the Field.

Boston, Mass.—The Suffolk branches of the Women's Auxiliary Conference met on the afternoon of February 20 at the Parker Memorial Building. We are indebted to the secretary, Georgiana Merrill, for an interesting report of the meeting, which we regret that we have not room to print in full. The P. O. M. committee consists of nine ladies who meet weekly and spend three hours in getting ready sermons, papers, etc., to send to correspondents, in reading letters and advising together about the work. Reaching out by letter after correspondents, near and far, sending sermons, papers, magazines and books from the loan library and bricks lined with greenbacks to the Harlem church, this committee has been busy making up a fine record of work for the past year. The committee on the Cheerful Letter Exchange is deep in a similar work, helping a needy student, sending aid to the Montana Industrial School, to Marshfield, Mass., and best of all, paying visits instead of writing letters when occasion requires. The King's Chapel branch reported great activity and lines of work running north to the shores of Lake Superior and south to a farmer's home in Georgia, which has become a sub-center of light and inspiration to the community around it. Mrs. Wells read her valuable and interesting paper on Unitarianism, after which Mr. Bond of the Montana Industrial School addressed the meeting.

—He said there would be no better introduction than the words uttered by Mrs. Wells. The objection has been urged that the work among the Indians is not legitimate work for the A. U. A. What is Unitarian work? Is it not work for humanity? He said it was not desired to establish a mission in Montana—they were not there to found a church. They want to lift up the whole man. You cannot make a Christian till you make a man. The true philanthropist believes in the dignity of man. It is no use for any one to go and try to teach the Indian unless he believes he is a man and that he has a soul. The time is quite ripe for the work.

—The Monday club debated the "Preaching that has most helped me."

—At the last meeting of the Sunday School Teachers Union Mrs. M. A. Diaz made the principal address on "Better ways of teaching pupils." Her better way was to teach them the truth. She urged teachers to avoid the old way of teaching children that God dwells "in the sky above us," and that He is an enlarged man. Tell of God's spirit pervading all human spirit and all matter, all nature. Educate children, even slowly, if need be, to comprehend your own belief that God is a spirit. She said that in Sunday school and church charities and in church maintenance it is better to pay squarely the needed amount of money than to have a fair or supper as a means of sustenance for finances.

—Rev. A. M. Knapp writes the A. U. A. that he should on the first of March publish the first number of a Unitarian magazine in Tokio.

—Rev. Edw. E. Hale will conduct the next Normal class of teachers at Channing Hall—Subject, "The rich fool."

—Rev. Narcisse Cyr is making marked progress in securing an American fund in aid of liberal Christian colleges in France.

—A Unitarian mission to Turkey is talked of with Mr. G. H. Papazian, a student of Harvard University, as manager. On Friday a meeting to consider the project was held in the A. A. rooms.

Chicago.—The Directory of the First Unitarian Society for 1890 comes to hand, giving names of officers in its several branches of work, and an alphabetical list of members. The church has shown its wisdom in calling its younger men to the front, to places of official trust, and much good work may be expected from this mother-church of our faith in Chicago, in the coming years.

—The *Chicago Tribune* lately sent a series of questions to some prominent clergymen of the city respecting the use of wit and humor in the pulpit, the telling of anecdotes that inspire laughter. Dr. Thomas replies that "serious and dignified discussion has always seemed to me most proper for the pulpit, but amusing terms and illustrations may occur and provoke a smile, and to this there should be no objection. Mr. Milsted thinks that "to cause a laugh should never be the end of any part of a sermon," and that when employed at all humor should be only incidental to the preacher's main object. Rabbi Hirsch replies to the same effect. Dr. Henson, of the First Baptist Church, whose fondness for a joke is well known, declines to reply for the reason that his answer will be published in a Sunday paper and he is opposed to the Sunday newspaper. Yet the few lines in which he thus defines his principles are printed in the first-day sheet which he thinks the source of so much wickedness. Another question of a more trivial, not to say silly character was asked, requesting to know whether the preacher spoke from the right or left side of the platform. To this Dr. McPherson, of the Second Presbyterian Church, gives an amusing reply, saying that as a matter of geographical or physical preference he has no choice between the left and right side of the desk, but ethically Presbyterians are always supposed to be on the right side.

Humboldt, Ia.—A correspondent writes: A very successful Carnival was held here recently under the management of the Ladies' Circle of Unity Church. The proceeds were two hundred and four dollars. Sixty-one busi-

ness enterprises were represented, and also the fire company, the band, and a girl of the Twentieth Century, with six pockets in her dress. The entire town interested itself in making the entertainment a success, and a good deal of rivalry was developed in banners and costumes, resulting in some very unique and beautiful designs. Sixty-four young ladies drilled for two months under the charge of Miss Cora Van Velsor, who was a member of a military company at Ames Agricultural School; and in sections of thirty-two the ladies went through many complicated figures to the delight and surprise of the audience. The movements were admirably executed from beginning to end, and the drill master, Miss Van Velsor, was called before the curtain by continued applause. The ladies all deserve great credit for their patience in carrying out this large undertaking, which, by the testimony of the entire town, irrespective of church interests, was declared a thorough success. The Carnival was given on two evenings to crowded audiences, many of the country people giving it liberal patronage. By it the town has been thoroughly advertised, the people have been entertained, and the young ladies have been substantially benefitted by their drill in marching.

North Dakota.—Rev. Helen G. Putnam, of Jamestown, has recently visited La Moine, some fifty miles away from her present headquarters. Her audiences, beginning with forty, ran up to one hundred at the third meeting in a village of only 300 inhabitants, with five organized societies already on the ground! Miss Putnam carried away with her, hearty expressions of gratitude and appreciation from people who had never before heard the Unitarian gospel. "Your sect or denomination, or whatever you call it, is where I belong." "I never joined any church because I could not believe their doctrines, but this suits me." "If you never come here again you have done us a lasting good, for you have given us something to think about." Miss Putnam is doing pioneer work in real earnest fashion, breaking ground, scattering seed, offering fellowship to the lonely liberal, everywhere to be found, and all at much cost to herself. The work at present is necessarily unremunerative in dollars and cents and if any friend who reads these lines would like to take a hand in helping to sustain it, the Secretary of the Western Conference, whose address is 175 Dearborn street, Chicago, would be happy to become the medium of communication with her. She has for some months held the post at Jamestown single handed and alone, and no possibilities of self-support have yet been developed. She shows great courage and independence in maintaining her ground in the face of discouragement and difficulty.

Marshalltown, Iowa.—Is it religious prescription? is the title of a sixteen-page pamphlet issued by the trustees of the Universalist Church of Marshalltown, and signed by the President, Treasurer and Secretary of the parish. It bears date March 7, and sets forth certain facts relating to the exclusion of the minister of the parish, Rev. T. W. Woodrow, from a course of sermons at the Iowa Soldier's Home under the auspices of the "Evangelical Pastor's Union of Marshalltown." It appears that the "Ministerial Association" first excluded the Universalist minister from their Association and then fixed up an arrangement of "Orthodox" supplies for the "Soldier's Home," which again cut out Mr. Woodrow. This, in spite of a protest from the soldiers, who announced that they would march in a body to the Universalist Church to hear the man of their choice. This preference was declared by a vote of 261 out of 300 in favor of pastor Woodrow. Excitement spread. The newspapers took it up. The State Convention of Universalists passed resolutions appealing to the Governor and the Legislature and the Commissioners of the Home, but no redress has been obtained, and the Evangelical (?) ministers hold the fort. Such a high-handed piece of religious intolerance is especially out of place in a State Institution, in a country which guarantees equal rights to all religious bodies. It will surely work its own cure.

Chattanooga, Tenn.—A P. O. M. correspondent, in an order to the Western Headquarters for 100 copies each of "Blessed be Drudgery" and "Unitarianism in a Nut Shell," says: "I have just finished reading 'Blessed be Drudgery,' and have derived much strength from it, as I do from all Unitarian literature. It is now nearly a year since I embraced the Unitarian faith. 'Tongue can never express the sweet comfort and peace' this blessed faith has brought me, after striving many years in vain to love and serve the orthodox God. The God of Unitarianism I love, reverence, worship, trust, * * * The Chattanooga Unitarian Society was organized a little more than a year since, Rev. E. D. Towle, pastor. A lot has been purchased and soon will be commenced the erection of a Unitarian Chapel. The outlook for the Church of All Souls in the hub of the New South is encouraging in every respect."

Missouri Valley Conference.—This Conference will meet in the Unitarian Church, Kansas City, Mo., April 1, at 7:30 p. m. and hold over April 2. Rev. John Snyder, of St. Louis, is announced to preach the opening sermon, 8 p. m., April 1. After the business session of the following day the question "Why we go to Church" will be answered as follows: 1. The Value of the Church as a Creation of the Religious Sentiment, by Judge Geo. W. McCrary. 2. The Value of the Church as a Vi-

talizer of Moral Ideas, by Prof. W. H. Carruth. 3. The Church as a Literary Opportunity, by Hon. Geo. R. Peck. 4. The Church as a Social Opportunity, by Judge James Humphrey. 5. What does the Church still lack? by Col. O. E. Learned. Discussion led by Mr. James Scammon. In the evening, platform addresses on "Our Missionary Opportunity," by J. C. F. Grumbine, T. B. Forbush, J. R. Effinger, Mary L. Leggett and John Snyder, will close the exercises of the Conference.

Jamestown, N. Y.—The sermons of Rev. Henry Frank, of the Independent Church of Jamestown, are henceforth to appear in the "The Rostrum," an eight page paper, edited by Mr. Frank and published every Thursday in Jamestown. It was called into existence, says the editor, by the increasing request from many sections of the country for his printed sermons and lectures. This issue contains the first of a series on "Crudities and Cruelties of Creeds." The paper "will agitate the formation of the New American Church, or Church of Freedom; a church without priestly authority, without a creed, without a vestment or a rite and without sectarian limitation; whose only bond of Unity shall be love, whose only authority shall be the individual conscience, whose pledge and purpose shall be universal liberty."

Hinsdale, Ill.—Unity Church of Hinsdale is again bestirring itself in preparations for its summer philanthropy. A site has been secured in the midst of a beautiful grove within easy walking distance from the depot, and plans are being formed for the erection of a cottage to accommodate for a season of rest and recreation successive parties of overburdened working girls from our busy metropolis. The Hinsdale ladies utterly ignoring sectarian lines divide among committees from the various churches the task of supplying the tables and entertaining the guests. This was the method two years ago and was entirely satisfactory. Last summer, as a scourge of diphtheria was visiting the town, nothing could be done, but the hope of putting the good work on a permanent basis is now enthusiastically entertained.

Moline, Ill.—Rev. F. H. York, of De Witt, Ia., has been called to the pastorate of the Unitarian Church, at Moline, to succeed Rev. F. P. S. Lamb, resigned. At the time of his call to Moline Mr. York was in the midst of a successful ministry in the Congregational Church at De Witt. He has applied for fellowship in the Unitarian body and will at once enter upon the duties of his new charge. His preaching at Moline has already awakened unwonted interest and enthusiasm among the people of the parish and high hopes are entertained for the future. We offer to Mr. York cordial welcome into our brotherhood of Western workers.

Manistee, Mich.—Unity Club issues a card announcing its programme for the second half of year 1889-90. The topics for discussion are: "Prevention of Poverty," "Prevention of Crime," "Mission of Fiction," and "Woman's Sphere." Four ten-minute papers are set down for each evening, to be followed by general discussion. The meetings are held monthly. In the absence of the minister, Mr. Gould, March 30 and April 6, the pulpit is to be supplied by his wife. Happy the minister who finds his supply in his own house when he is summoned away.

Monroe, Wis.—The calendar of the Universalist Society, of Monroe, Mr. and Mrs. Leslie Sprague pastors, is received. Among the subjects treated by Mr. Sprague, are: "What shall we do for our Homes?" "What shall we do for Society?" "What ought and can be done for Religion?" "Easter Longings," "Enthusiasm of Liberalism," while Mrs. Sprague treats of "Immortality" and "Character." The Fortnightly Club is studying George Eliot's "Middlemarch."

Greenfield, Mass.—We are in receipt of the prospectus of Prospect Hill School located at Greenfield, Mass. It is an unsectarian family school for the liberal education of girls over twelve years of age. Rev. J. F. Moors, D.D., President. Greenfield is four hours ride from Boston and six from New York. Western people who desire to send their daughters east to school can here find for them a wholesome moral and religious atmosphere and careful training, both for practical life and higher courses of study.

Germantown, Pa.—An Organ Concert in the Unitarian Church, on the evening of March 13, was pronounced a great success. Mr. S. B. Whitney, organist, of Boston, in the language of our correspondent, "fairly outdid himself." We learn also that the Unity Club, of Germantown, is in a flourishing condition, and doing good work through its Mission School and its free library. It has formed a Boy's Unity Club.

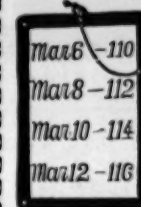
Quincy, Ill.—Five dollars for the Western Conference, with the compliments of the "Sunshine Circle" of Quincy.

So runs the little note that came to Headquarters the other day. What a delightful name for a circle! And if this be a sample of its good works what a substantial radiance it sheds around! May its days be long in the land!

Syracuse, N. Y.—Among the many Browning Memorial Services, recently held, we notice that of the Syracuse Browning Club in the May Memorial Church, January 9. It is proposed to preserve the admirable addresses given on the occasion by printing them in a little book or brochure.

Winona, Minn.—The new Unitarian Church at Winona will be dedicated April 8, 9. Rev. T. B. Forbush, Rev. J. R. Effinger, Rev. David Utter, Rev. Wm. W. Fenn, Rev. E. T. Wilkes, Rev. S. M. Crothers, Rev. H. M. Simmons, Rev. J. H. Crocker and others are expected to take part in the exercises of the interesting occasion.

Andover, N. H.—Rev. Lyman Clark has accepted the call to the pastorate of the Congregational Unitarian Society. The installation consisted of reading the call and letter of acceptance to the congregation on March 16. The pastor will act as agent for Proctor Academy.



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PAMPHLETS FROM THE "INDEX."

Messianic Expectations. By Rabbi Solomon Schindler. I. Introductory, 5 cents; II. Two Thousand Years Ago, 5 cents; III. The Carpenter's Son, 5 cents; IV. Judaism the Mother and Christianity the Daughter, 5 cents. V. A Genuine Messiah, 5 cents. The five lectures for 20 cents.

An Agnostic View of the Doctrine of Vicarious Atonement. By W. H. Spencer. 5 cents.

Evolution in Its Relations to Evangelical Religion. By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. 5 cents.

On the Vision of Heaven. By Prof. Francis W. Newman. 5 cents.

The Present Heaven. By O. B. Frothingham. 5 cents.

Lecture on the Bible. By Rev. Charles Voysey. 10 cents.

God in the Constitution. By Rev. Arthur B. Bradford. 10 cents.

All these to one Address, 50 cents.



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Sun.—Begin the web, and God will send the thread.

Mon.—Pay as you go and you will go lightly.
Tues.—Do not pray by heart, but with the heart.

Wed.—First weigh, then venture.

Thurs.—One foot is better than two stilts.

Fri.—Don't find fault with what you don't understand.

Sat.—Let your hand be longer than your tongue.

—Spurgeon.

TWO WAYS.

Oh, how does the rain come down?
With rattle and riot and rush!
With flutter and sputter,
And gurgle and mutter,
And clatter and spatter and gush!
With a mad outbursting and roaring,
With fizzing and splashing and pouring,
And noise to deafen a town,
The turbulent rain comes down!
But after 'tis over an hour or more,
The world looks much as it did before;
And there's nothing to show for the fuss and roar
The rain made coming down.

But how does the snow come down?
With a touch like a soft wing's brush;
With glancing and gliding,
With stealing and sliding,
With whiteness and lightness and hush:
With airy floating and swimming,
With fairy boating and skimming.
And no one in all the town
Would know when the snow comes down,
If he looked not out on the changed white day,
And the cushioned earth that seems to say,
How much can be done in a quiet way;
The way the snow comes down.

—Mrs. Bronson, in *The Independent*.

HIS RECOMMENDATION.

"O, Gus, here are some acorns! I'm hungry, aren't you? Let's play we are Washington and his men at Valley Forge," said Warren Heathe to his brother one Saturday afternoon in December, as the two were wandering through the woods back of their humble home.

"Let's!" responded Gus, "I've been hungry every since yesterday morning. When father asked us if we wouldn't rather get along on half rations than have him go to the brewery to work, I said 'Yes' quick enough, but some way I can't help thinking about something to eat all the time."

"I know, Gus, but it's against Father's principles to earn his living out of the liquor traffic. He doesn't think it is right, and he says that the only way the world grows better is by holding fast to principle. Sometimes a man dies because he won't give up to wrong, but that makes others stop and think, and by and by a great many stand for the right and everybody has to do better."

"Washington was fighting for a principle, wasn't he?" queried Gus.

"To be sure he was," replied Warren. "He knew it was right for people to govern themselves, and he would have starved rather than let the English govern the Americans."

"And just think of their chapped feet bleeding in the snow! They must have had stout hearts," said Gus.

"Weren't they grand men! It's a splendid thing to be brave, Gus, isn't it?" Warren asked.

Just at that moment Mr. Maxwell, a merchant of the neighboring city of J. — stepped around a bend in the woodland path.

"My boy, how old are you?" said he, addressing Warren.

"Thirteen, sir," Warren replied.

"What are you doing these winter days?" the merchant continued.

"Going to school," said Warren.

"Could you go to school forenoons and work for me afternoons? Would you like a place where you could earn a little money—say a dollar a week?" questioned the merchant.

"Yes, sir," Warren answered eagerly, "if father is willing I should take it."

"Very well. Talk with your father about it. I am in need of an errand boy at the store now and I think you would suit me. Can you let me know Monday morning at eight o'clock whether or not you can come?" said Mr. Maxwell.

"Yes, sir," responded Warren—and the merchant walked on.

Warren's father was very much rejoiced to learn of Mr. Maxwell's offer, which was promptly and gratefully accepted.

Warren went early Monday morning to let Mr. Maxwell know, and Monday afternoon began work. But it was a long time before he found out that he had recommended himself to the merchant in his little talk with his brother, when they were on the point of playing Valley Forge.

MARION LISLE.

NEW ENGLAND BLUE-JAYS.

"Round the house, round the house, a white dove at the window," said the silver-haired Grandma as she leaned her face against the glass to watch the snow-flakes banking against the window pane, forming her childhood fancy of white doves. The blue-jays are waiting upon the maple trees for the crumbs their bird instinct teaches them will be thrown from the window. For years the barberry-bush has retained half its fruit for the birds, and Grandma has supplied the more substantial food from the breakfast table. Now she goes tremblingly for the chicken wing, and, raising the window, half regretfully bushes off the topmost plumage of her "white dove," little by little she lowers the tiny drift until the window sill is cleared and the crumbs laid out for her favorite birds. What beauties they are! No artist could paint a more beautiful, delicate blue—"Dreamland blue." Our golden canary who answers their call, can surpass them in beauty of song, but not of plumage.

The male with his grand tufted top-knot, his mate with her shining blue head, no gunner ever dares take aim at one of Grandma's blue jays.

No New England kitchen is quite complete without its almanac. The old people study it with unbounded confidence, but, alas, "Leavett" and "Thomas" must be puzzled to find the weather so at variance with their written law. We close our eyes at night upon a dreary landscape of muddy roads and bare fields. We are lulled to sleep by the rain pattering upon the roofs, and the low moaning of the winds through the fir-trees. After the dreary night comes the glorious morning with the rosy hues of the rising sun tinting the snow-clad roofs, the earth and trees. Everything is pure white, the storm has been busy. "Strange domes and towers rise up where sty or corn crib stood."

One little apple tree by the roadside whose fruit was not gathered last fall was pure white, full of white balls or pyramids.

"And through the glass the clothes line posts looking like tall and sheeted ghosts."

Unlike Whittier's favorite snowstorm, ours partook of the spirit of the age. The rushing, roaring wind rose, the snow flew; there were drifts and bare ground, a few hurried sleigh rides, then rain, more mud, succeeded by a snow storm; thus it has been all winter and late into the spring.

Those familiar with the time-honored custom of the New England housewives of doing their spinning, quilting and rug-making during the winter, would enjoy a glimpse into some of our farmers' homes, where three of their senses would be gratified by the fragrance that issues from the brick oven and the Saturday's baking of pies, brown bread, beans, and snowy white bread; by the sound of the spinning wheel, with its musical whirr, whirr, converting the rolls of wool into yarn; and by the less rare sight, in almost every home, of the aged parent knitting in the warm sunlit corner.

SARAH M. BAILEY.

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Announcements.

The Kingdoms of Nature, by Ransom Dexter, A. M., M. D., which has for some time been on our list of books, has been transferred by us to Messrs. W. W. Knowles & Company, of Chicago, to whom orders should henceforth be addressed. The book is one of great value, and our only reason for transferring it is that it can be sold to best advantage by subscription, and, and we are unable to give proper attention to this line of business. We advise our readers who have time for agency work to send 30 cents for an illustrated prospectus to W. W. Knowles & Co., Honore Block, Chicago. We cheerfully recommend them as reliable in every way.

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CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, March 30, Mr. Blake will preach at 11:00 A. M. on "The Story of Boon," and will lecture at 10:15 A. M. in the church parlors, on "The Teachings of Confucius." Unity Club, Monday evening, March 31, at 7:30, in the church parlors.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister. Sunday, March 30, Mr. Jones will preach at 11 A. M., taking for his text the motto of the Confirmation Class:

However things may seem
No good thing is failure,
No evil thing success.

Sunday-school at 9:30 A. M. At 3:30 P. M. the last of a series of conversation meetings, subject, "All Souls Church—Its Membership and its Purpose."

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

CENTRAL MUSIC HALL.—Thursday evening, April 3, a concert by the Glee and Banjo Clubs of the University of Wisconsin. Ticket: \$1.00, 75c. and 50c.; reserved seats to be had at box office, beginning March 29.

The meeting of the Chicago Unitarian Club is postponed until April 23rd, to be held in the Art Institute. Further notice will appear later.

WESTERN UNITARIAN CONFERENCE.

The Treasurer of the Conference has received the following sums on account of current expenses for year ending May 1, 1890:

	Amount previously acknowledged	
March 19. Unity Church, St. Louis,	\$1490.00	
" 20. Sunshine Circle of Unitarian Church, Quincy, Ill.,	200.00	
" 21. First Unitarian Congregational Society, Rochester, N. Y.,	5.00	
" 24. All Souls Church, Chicago, on account,	39.39	
" 24. Helena Chapel, Spring Green, Wis.,	15.00	
	15.00	
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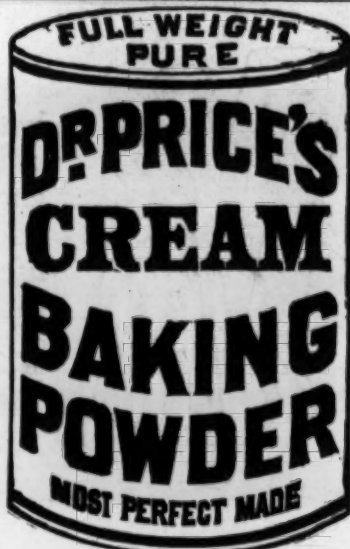
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